In the northern zone of the country, including northern parts of the Kyiv and Chernyhiv areas and Northern Volynia purely Nordic elements prevail, alongside of Subnordic, Nordic and Laponoid mixtures; the middle zone is mostly Dinaric, above all in Podolia and Southern Volynia, Eastern Galicia (without the Hutsuly and Bojky) and in the extreme east of the Kharkiv area. 144

But the Dinaric domain proper is the southern zone of Ukraine, including Carpathian Ukraine, the Hutsul area, Bucovina, Southern Podolia and all adjacent territory in the south and south-east including the Crimea and the Kuban area. Ukrainians in this area are definitely short-headed, darkish, tall, (about 5 ft. 9) and most resemble the South Slavs. On the middle reaches of the Dnister, the Prut and the Boh there are more marked traces of the Mediterranean race.

A certain deliberateness and modesty are characteristic for the Ukrainian who is most sensitive to impressions from without, though he reacts slowly to them. He is of balanced, even temperament and has humor and irony which help him to cope with the irritations of everyday life. He judges life from the standpoint of feeling; favorable climatic conditions and the relatively easy work in the fields betray him into a certain quiescence. Nevertheless, the Ukrainian loves his work and is most active in intellectual, artistic and practical provinces. On the other hand, hard times both in the past and at present have made him suspicious and increased his innate individualism. In social intercourse, for instance, although he is friendly, he is reserved rather than importunate. Revenge and cruelty are foreign to his nature. 157 ●

As is the case with most old peasant peoples, the relationship of the Ukrainian to others is based on definite forms, that express social culture, good manners, courtesy and hospitality. Contrary to the Russian custom, authority in the home is shared by the head of the house and his wife; the functions of the latter extend beyond the duties of housekeeping and the upbringing of children and she has a say in all economic questions. Children enjoy a relatively generous amount of freedom and may be present at the customary morning and evening 156 593

812 terest and, at the same time, superficial work. The Ukrainian
153 does not treat problems in theory and practice from the point of view of reason, but confronts reality with emotion, takes decision on the spur of the moment and confuses theoretical and practical issues.

● 157 In connection herewith I shall just touch on the third sphere
791 of psychological life, namely the will. Seeing that all three
181 functions, reason, feeling and will are closely dependent on each
812 other, the supremacy of the first or the second will necessarily influence the third. A will that is under the control of feeling and not of reason, will not be very strong, steadfast or consistent, but, like the feelings, will fall from one extreme into the other in a brief interval, so that periods of great, superhuman activity and joy in work are followed by times of complete passivity and the idleness of despair. The supremacy of feeling and the predominance of love provide us with a further element in the Ukrainian view of the world, namely the deep feeling for religion which is the main component in all Slav spiritual life. Many scholars of the last century emphasise the supremacy of feeling and the all-important part played by religion as the main characteristics of the spiritual life not only of modern Slavs, but also of their ancestors, whether remote or recent. Attempts have been made to differentiate the historical peculiarity of the Slavs from that of the Romance peoples, in particular from the French and the Germanic nations. Compared with the political French and the philosophical Teutons, the Slavs are, in the widest sense, the religious race.

Quite apart from our opinion of this characteristic, it must not be forgotten that all leading Slavs, whether Poles, Czechs, Ukrainians or Russians, whether philosophers, authors or artists, display an undoubted, if varied religiousness. Even revolutionaries like Bakunin, Herzen and others, though they rejected all belief at the start, were none the less deeply religious men and their fantastic fight against religion was but a negative expression of religious feeling. Atheism in Russia is the expression of an unsatisfied passion for belief, of a passion that refuses to let

itself be put off with inadequate creeds, and that, in despair, denies God Himself. 157 771

In spite of this general, common background, expressions of religious feeling in the various Slavonic tribes differ greatly. The Ukrainian is never orthodox in his religious life; he does not cling at all to forms, to externals; rather does he endeavour always to comprehend the essence of a creed or belief. All who have studied the character of the Ukrainian people even superficially must admit that a religious quarrel or still more, a bitter strife over ritual forms such as has become a plague with Russians is quite impossible among Ukrainians. Ukrainian history provides us with interesting and instructive examples of this. When the Kyiv State became Christian and accepted the Byzantine form of the Christian Church, being thereby automatically drawn into the whirlpool of religious strife, the Grand Prince deliberately sought to avoid all dogmatic quarrels and to keep contact with the West, even though he was a member of the Eastern Church and shared in Eastern culture. Unconcerned with the subtleties of dogma, which did not interest Kyiv princes though their church depended on Constantinople, they nevertheless sent ambassadors to the German emperors and to Popes, received delegates from the West and showered gifts on them; they formed family unions with Catholic princes and rulers — in a word, began to smooth the way of mediation between Western and Eastern Europe, a rôle which Ukraine was later to assume. It is true that fierce wars of religion were waged in Ukraine as elsewhere in the 16th and 17th centuries. But here the strife between adherents of the Orthodox Church and Unionists represented in reality the gigantic struggle between two views of the world — the Eastern conservative view and the Western, more progressive one, a struggle which, in addition to religion, comprehended many other factors, such as national feeling and political and cultural standards. At present, too, when Ukrainians must live together under most trying circumstances, church differences scarcely come into play. As a result of his over-individual nature, the Ukrainian is all too ready to utilise every opportunity of arguing with his opponent, but religious feeling is too deeply rooted and com- 181 812

pels too much respect for the opinion of others for him to make diverging beliefs an object of strife. Skovoroda, the Ukrainian Socrates, whose spiritual life reflects all the characteristics of the national psyche of the Ukrainian people, expresses his attitude to religious things in a very simple formula, which is perhaps too simple for a philosopher: "Pagan temples and idols were also expressions of Christian belief, being inscribed as they were with the wise, sacred words: gnoti seauton, nosce te ipsum".

According to Skovoroda, God did not reveal His truth to Christians and Hebrews alone, but also to pagans, just as morality cannot be regarded as the monopoly of the Christian world, seeing that it has many eminent champions among the nations of the ancient world. In the province of religion the Ukrainian demands universality, respect for every genuine religious feeling, tolerance of the convictions of others, but not orthodoxy and not the forfeiture of valuable content for the sake of mere form.

The Ukrainian view of the world is characterised by an optimism founded on metaphysics and ethics. In spite of the overwhelming catastrophes that have constantly shaken the historical existence of the people to its foundations, in spite of the terrible persecutions to which the heart of the nation, its peasantry, has been exposed for centuries, hope of a better future was never dead, and indeed it rose afresh at the very time when, judged by objective standards, there were practically no prospects of improvement. And yet — in defiance of all foes — the Ukrainian people will and must live and fulfil its destined mission, the motto to which all leading spirits have always sworn allegiance. Of course, Ukrainian public opinion, especially in the higher classes, has also displayed depression caused by temporary circumstances; but though the situation was often extremely critical, Ukrainian history has no proper example of general dissolution, of complete and extensive despair. On the contrary, it is characteristic of Ukrainian mentality to regard the world and its phenomena from the best side and to trust in a favorable issue of all processes. "We'll get along somehow" is the expression, not only of mental balance, of a determination to keep a stiff upper lip, but is at the same time an unmistakable sign